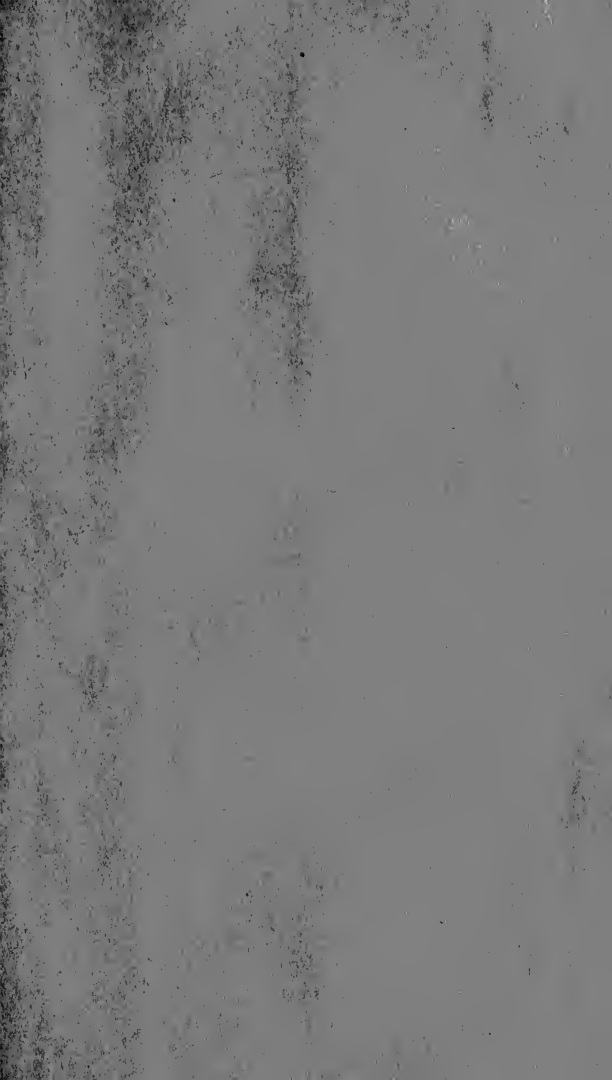


**MR. SCOTT'S JOURNAL
OF A MISSION TO
SANDUSKY, BROWNSTOWN,
AND THEIR VICINITIES
IN 1804**

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render every event conducive to his glory and the best good of his universal kingdom. How calm and peaceful will such considerations render the friends of God under the most dark and threatening appearances? Their hearts may be fixed, trusting in God. They are safe in every situation. All things in this life are working together for their good. And death will be their unspeakable gain, will remove them from every trouble and sorrow to mansions of endless peace and joy.

Finally, the subject shews the wretched, and dangerous state of the impenitent. They have no part or lot in these infinite blessings, nor any real source of comfort and support under the evils and troubles of life, or in the trying hour of death. For they are in a state of rebellion and opposition against the infinite Jehovah, under his awful displeasure, and exposed to all the dreadful threatenings of his holy word. He can easily blast all their prospects—will disappoint their attempts against his cause and people, and overwhelm them in unspeakable and everlasting wretchedness, if they hold out in their opposition. "Let the potsherd strive with the potsherd of the earth: but woe unto him that striveth with his Maker." It is in vain, O sinners, to contend with the Almighty by opposing his law, government, or the truths of his word. How easily can he crush you and all your feeble attempts beneath the weight of his Almighty vengeance, and sink you down to remediless perdition? "Can your heart endure, or your hands be strong; when he shall come out in judgment against you?" "Consider this, ye that forget God, lest he tear you in pieces, and there be none to deliver." Do not destroy yourselves by standing out in your impenitence and opposition. But "Be ye reconciled unto God." "Acquaint now yourselves with him and be at peace, and thereby good shall come unto you."

H. E.

Anti-Missionary May

Washington 1803.

A JOURNAL

Of a Mission to Sandusky, Brownstown, and their Vicinities, under the Direction of the Board of Trust of the Western Missionary Society, by George Scott, A. M. and Mr. John Bruce, Student; performed anno Domini 1804.

July 30, 1804.

ACCORDING to appointment of the Board of Trust, I set out on a mission to Sandusky, Brownstown, and their Vicinities. Met Mr. Bruce at the river Ohio, opposite Georgetown. Thence we proceeded on to the Moravian road, where we overtook a number of Indians of the Delaware nation, among whom was a certain old man of the name of Lyon, who understood the English language. He informed us that he had a desire to send his son to school; and for this purpose he proposed to bring him to my house in about forty days: the boy is about sixteen years of age. After parting with these Indians, we continued on our journey, without any thing remarkable occurring, till we had crossed Sugar creek, and rode a few miles into the woods, when we came to an Indian's camp, whose name was Beaver Hat. There were three families encamped together, all of the Delaware nation. With them we encamped: this was on the 1st of August. We had considerable conversation with them, as they could understand some English. We proposed taking some of their children to school, and one woman appeared very desirous to send her son, but did not determine the matter.

Thursday August 2. We left these Indians and proceeded on beyond the French village about two or three miles, where were two paths. Here we were at a loss to know which to take, thinking the right hand path might perhaps lead to the mouth of the river Huron: we therefore resolved to take the left, as we supposed we had come past the path that led to Upper Sandusky. After riding about a mile, we concluded the path inclined too much to the south, therefore returned to the other, along which we rode about a mile and encamped.

Friday, 3. We were still at a stand which of the two paths we ought to take; the one appeared to bear too much toward the south, and the other too much toward the north. At first we had thoughts of riding back to the village to inquire; but on consultation, we concluded it would be safer to go by the

way of Upper Sandusky than by Huron, therefore resolved to return to the other path which we did, and travelled along it perhaps 15 or 16 miles, when we came to a village of Delawares on Whitewoman river. Here we inquired for Upper Sandusky, but could obtain no information of the road. We then inquired for Snipstown, and they directed us to a path straight across the hills. This led into the path on which we travelled this morning; so that we found we had our old footsteps to trace right back again to the place we lodged last night, where we arrived about the middle of the afternoon.—Our losing our road to-day prevented us from arriving at Sandusky till Sabbath the 5th. We arrived however in time to preach to the Indians, who were collected for that purpose by Hampton Northorp. There were but few of the Indians in town, the greatest part of them being gone to Detroit, to attend a council there, and to receive their presents. As many of them, however, as were at home, attended, received us with friendship, and shook hands with us in the most cordial manner. I addressed them with a discourse by way of exhortation, in which I informed them of the love and friendship our Presbyterial body had for them, which excited them to send us again to teach them the way of life—That love to their souls had prompted me to come and pay them another visit, and encounter the dangers and hardships of the wilderness to make them an offer of salvation—Then explained to them the substance of that text, “Come unto me all ye that labour and are heavy laden, and I will give you rest.” All seemed exceedingly attentive and solemn. After the discourse they all shook hands with us in token of friendship. We then parted with them, and went to Mrs. Whitaker’s for lodging.

Monday, 6. Having appointed to meet the Indians again to day, we accordingly went up to town. Before they collected, I had considerable conversation with the Flying Arrow, i. e. Young Barnet. He informed me that he was not so distressed as he had been, and seemed to signify that he had obtained a hope. I enquired what was the foundation of his hope? He told me that he believed he had come to see that sin was such a wicked thing that GOD would be just in condemning us for the least sin to all eternity—That the natural evil of our heart is so great, that it would be just in GOD to cast us off

forever, notwithstanding all our prayers and repentings.—That GOD has a right to all our services, and to punish us if we refuse them.—That there is no way in which we can obtain salvation but through Christ; and in him there is a full salvation. Upon further enquiry, what discoveries he had concerning Christ and the plan of salvation, he told me he thought he had come to believe that there was sufficient in Christ to save all that come and accept of him for salvation, and that Christ would not cast off any that come to him, although they had been the worst of sinners. He said he thought he had come to see that he never could help or save himself—that he must quit depending on himself, and give up all into the hands of Christ, and let him do the whole—that Christ was all-sufficient, and suitable to all his wants. I asked him how Christ could save a sinner without doing a dishonour to his own law, which could give up none of its claims, and the justice of his Father, which was engaged for the vindication of his law? He answered to this effect.—That Christ had satisfied the law.—This was the substance of the conversation. I then endeavoured to instruct him farther in the doctrines of salvation, and cautioned him to take great care not to set down satisfied with present attainments, pointing out to him the evidences of grace working in the soul, and urged him to make his calling and election sure, on scriptural and evidential grounds.—He said he thought he had strong desires after GOD, after more knowledge of him and his law, and that he wished to be entirely devoted to his service. After this conversation, Hampton Northorp informed me that some of the chiefs had sent for a pretended prophet in the Cornplanter's nation, a brother to the Cornplanter (who taught the Indians there) with a design to hear him in order to form a choice who should be their teacher. This circumstance appears somewhat alarming, as these poor people are so easily deceived by superstitious dreams and visions. One circumstance, however, encouraged my hopes:—Perhaps Satan is now using his last efforts here, by transforming himself into an angel of light; but GOD can baffle all his schemes. The people being collected, we went to the house of Young Barnet, where I preached to them on *Isai. i. 18.* The audience appeared attentive and solemn.—After sermon, Hampton Northorp, informed me that the Indians had met in society on Sabbath days ever since Mr. George

Fluiks was out, till the Sabbath or two last past—That toward the last, the Old Crane and Young Cornstalk had chiefly taken the lead, and had begun to conduct their societies in the Roman Catholick form, by confessing their sins, then praying for pardon. The principal speaker in their society at first was Young Barnet, who is called the Flying Arrow; but afterwards one Reed, a chief whose name is Cornstalk, and Old Crane, who is king of all these small nations, took the lead. When we parted with the Indians this evening, we invited them to attend sermon to-morrow at Mrs. Whitaker's.

Tuesday, 7. This day a number of Indians met according to appointment at the house of Mrs. Whitaker, and I preached to them on these words—"If any man serve me, him will my Father honour." I endeavoured to shew what it was to serve Christ, or how we should serve him; and then pointed out some things in which the Father would honour the true servants of Christ. During the discourse, numbers appeared very solemn, especially Young Barnet, who trembled and shook in such a degree, that for some time I expected he would have fallen. After sermon a number of the old people shook hands with us in a very friendly manner, and then returned home. Young Barnet remained some considerable time after the rest were gone, for the purpose of conversation. He informed me that his fears had generally left him—That he now feared nothing so much as dishonouring GOD—He was afraid of his wicked heart, that it would deceive him—That although his trouble had abated, he found great difficulty in struggling against his wicked heart—But he thought he was more willing to be resigned to the disposal of Providence than formerly. I found he was effectually weaned from the Roman Catholick scheme, and under doubts concerning the prophet. I endeavoured to shew him that we were to look for no prophecy in our day; that the vision and prophecy were sealed up when the canon of Scripture was complete; and that there was a woe pronounced against the dreamers, saying, I have dreamed, I have dreamed, &c.

Thursday, 9. This morning I set out, accompanied by Messrs. Bruce and Northorp, for Brownstown and its vicinities. We arrived at the river Raisin on Saturday the 11th. Here are a considerable number of English people settled along

this river, who prevailed upon me to spend the Sabbath with them. Put up at the house of a Mr. Bond. Here Mr. Bruce was taken exceeding ill, and we began to be apprehensive that he was about to have an attack of the Lake fever, which sometimes prevails much in this country.

Sabbath, 12. This day a respectable number of English people collected at the house of Mr. Bond, and I preached two sermons to them. Here appears to be a respectable body of people, who purposed to form themselves into a congregation, and apply to the Synod to send a missionary to be stationed at this place, and to preach to them as much of his time as could be spared from the mission; and they, on their part, proposed to raise what they could for his support, at least a part of his time. For this purpose, they requested me to appoint a day, and preach to them on my return. Next Thursday was appointed for that purpose. After sermon we went and lodged with a Mr. Anderson, an Indian trader, who treated us with much friendship and politeness.

Monday, 13. This morning Mr. Bruce seemed much better; we therefore set out for Brownstown, where we arrived about one or two o'clock in the afternoon. We went immediately and made our business known to the chiefs, requesting a hearing on Wednesday next. This they absolutely refused, saying they had a priest there already, and therefore could hear no other. The priest alluded to was a French Roman Catholic, who had preached among the Indians as far as Michilimachinac, and was now on his return to the river Raisin, where was his residence. This priest had proposed to the Indians to come and live among them, and I believe they were at first very much taken with him. I now began to be apprehensive that he would be very injurious to the mission, as I am informed he is exceedingly bigoted and strenuous against all other denominations.* We then rode about a mile, to the house of a Mr. Walker, who is employed as interpreter for

* While we continued here, the Indians began a strange kind of exercise, by way of worship or charm for some that were sick. They all sat round a handkerchief which they had spread out on the floor, on which they played a sort of game, something like dice, with black and white beans. During this play, all kept up a strange kind of noise, or whooping. How strangely are these people infatuated with enthusiastic superstition!

the United States to the Wyandot Indians. He lives at the mouth of Detroit river. When we arrived at Mr. Walker's, Hampton Northorp informed us that he had spoken to some of the Sandusky chiefs concerning sending their children to school; that they had told him they would return him an answer when the present council at Detroit was ended. He observed, that unless some of us went to Detroit we should not see them. He likewise urged, that it would be proper to try to get Mr. Dervet, the superintendent of Indian affairs, in our favour, as he had great influence with the Indians; and as it was but eighteen miles distant it would not detain us long. To this we all consented, and I purposed to go with Mr. Northorp. But when we came to view our horses backs, both Mr. Bruce's and mine were in such a condition as to render it impracticable. It was therefore determined that Mr. Northorp should go and do what he could. I wrote to Mr. Dervet, the superintendent, informing him that I had intended to call upon him myself, but was prevented by the soreness of my horse's back; that I was sent by the Western Missionary Society as a missionary to the Indians, and requested his permission and approbation; for the obtaining of which I sent on the permit from the President, and my own certificate.—Mr. Northorp then set out for Detroit, and we remained at Mr. Walker's.

Tuesday, 14. This morning Mr. Bruce went up the river about two miles to see George Blue Jacket, and in the afternoon George came down with him and invited me to go up; which I did, but had not been long there before Mr. Northorp returned from Detroit—Informed us that Mr. Dervet had spoken to the chiefs at Detroit informing them of my arrival, being sent by the Presbytery of Ohio under the direction of the Synod, and by permission of their father the President. He recommended me as a person of character, who was appointed by a respectable body of divines; and therefore requested them to pay that attention to me that was due to a father that wished them well. This speech I afterwards found had great influence with the Indians. But to return, Mr. Northorp informed me that the council had broken up and that Mr. Walker would be home this evening. I therefore thought it best to return to his house in order to consult with him what was best to be done. Soon after our return

Mr. Walker arrived with three Indians, two of which were chiefs, viz. one named Joseph and the other Walk-in-the-water. They all shook hands with me in the most friendly manner, and especially old Walk-in-the-water who shook hands with me and kissed both my cheeks. We then sat down, when Walk-in-the-water informed me that Mr. Walker had told him that the chiefs of Brownstown had refused me a hearing. He said he came on purpose to have matters rectified—That altho' there was a priest here already, they might hear both—That it vexed him that his father should be ill treated; and that he had brought the other chief Joseph, who was a religious chief, on purpose to see matters right. He said likewise that he would have the chiefs called early next morning, and then let me know the result of their consultation. I thanked him for his attention, and kindness in coming down, and I made no doubt but he and the other chiefs would endeavor to do that which was right. Thus ended our conversation, and after prayer we betook ourselves to repose.

Wednesday, 15. This morning the two chiefs repaired to town as early as possible, and after breakfast old Walk-in-the-water returned with another chief, whose name was Round Head, one of the principal chiefs of this town. They informed me that the reason why the chiefs had refused to hear me, was, The priest, hearing of my coming, had warned them not pay any attention to me, alledging our religion was quite different from that in which they were taught, and which they professed—They further informed me, that old Walk-in-the-water had called the chiefs together and informed them what their father, Mr. Deivet, had said to them at Detroit. The other chiefs then proposed to mention the case to the priest; which they did—But he opposed it with bitterness, and in a great passion said that if they gave me a hearing, he would leave them immediately. When he withdrew they resolved to hear me after he was gone, which he purposed to do this evening. These two chiefs observed that the priest had given some offence; because he had preached to them not to get angry at one another, and yet he was the first to get angry. After they had finished their apology and observations, I thanked them for their kindness and attention, assuring them that altho' there was some difference

between our persuasions, I did not intend to raise disputes concerning professions, but to preach the gospel of Christ. After this, the two chiefs entered into a free conversation on various subjects. At first they requested to know my opinion concerning plays for the recovery of the sick? I felt myself under great difficulty how to answer this question, lest I might give offence, and prevent myself from an opportunity to preach to them. I thought at first to evade the question, and informed them that if any were sick among us, we went to see them—conversed with them, and prayed for them. This did not satisfy these chiefs, but they wished an answer to their question—I informed them that if this was done by way of worship or by way of charm, we held it to be exceedingly sinful; as it was not the mode of worship prescribed in the word of God, but contrary thereto. They then asked me if I could pardon sins, informing me the manner their priest proceeded in confessing them, and in pardoning their sins? I answered that we held, and the Bible informed us that none but God could pardon sins—That we urged sinners to repentance for their sins to confess them to God alone, to forsake them and turn to God thro' Christ &c. and that when they repented, and gave evidence of a gracious disposition, we had authority to encourage them, shewing them that he who believes and repents shall be pardoned, and that if their repentance is sincere, they have ground to be assured of the pardon of their sins. The chiefs appeared satisfied with this answer, and seemed to signify that they thought we were right. After this we had considerable conversation on various subjects till about 12 o'clock, when the chiefs returned to all appearance highly pleased. This afternoon, a few white people who lived in the neighborhood, together with Blue Jacket's family, met at Mr. Walker's, where I preached to them on Psa. ciii. 3. "Who healeth all thy diseases." In which I compared sin to a disease, then directed to Christ as the physician. After sermon, a chief, named Set-the-Powder, came and informed me that the priest was gone, and that the chiefs would attend with the rest of the Indians to hear me tomorrow morning at any hour. I thanked the chiefs for their attention to me, and him for bringing the message. I had some little conversation this afternoon with George Blue-Jacket, and found him to be under very solemn exercise of mind.

From what I can learn concerning Blue Jacket, the reports which we had heard concerning him were more unfavorable than true. He told me he had been very careless, but now wished to be more punctual and earnest in every duty. Mr. Bruce, who had lodged with him, informed me, that George Blue-Jacket, his wife and sister, were all under solemn impressions of mind.

Thursday, 16. This morning, Mr. Bruce returned from George Blue-Jacket. He informed me that George had now resolved to engage in his duty both in secret and in the family, which he had for some time neglected—That he would acknowledge to the family that he had done wrong in his neglect of worship, but that was no reason he should continue in the wrong. The women also seemed much exercised, and declared that they desired to be religious, but that they were ignorant and knew not how to pray, nor to understand the bible. George promised to learn them according to the best of his knowledge. We now hastened over to the town, where I preached to a considerably large auditory on Isa. xlv. 45. They appeared very attentive, and some of them very solemn during the discourse; and the chiefs frequently, after their manner in council, would give their approbation to what was said. After I had finished my discourse, Hampton Northorp addressed them at considerable length, on the advantages of religion. We then opened to them the other part of our business concerning giving their children an education. The chiefs and I had considerable conversation on the subject. They appeared exceeding friendly—and when we parted with them, they shook hands with us in a friendly manner, and thanked us for our visit; they returned particular thanks to their father (for so they called me) for coming to instruct his children, assuring me that they were well pleased with what I said, and believed the whole to be true. They likewise sent thanks to their fathers of the Presbyterial body, for sending us to teach them these things. We then parted with them, and returned as far as Stony creek, within about seven miles of the river Raisin. I felt much concerned for the disappointment of these people with whom I had consented to be this afternoon; but an opportunity now offering of an interview with the Indians, I thought it my duty to attend

to this opportunity, altho' I should stay some days longer at the river Raïson.

Friday, 17. Rode to Mr. Bond's at the river Raïson, where I was requested to tarry and preach on the Sabbath day, to which I consented, as it would be impossible after preaching a sermon, to arrive at Sandusky this week. Here Mr. Bond presented me with a paper containing proposals for a missionary to settle here, which was concluded and agreed upon yesterday. In this article they proposed to give to the missionary for their part two hundred dollars and a parsonage farm, provided said missionary would teach a school at this place, allowing him a part of his time to visit the Indian villages.

Sabbath, 19. Preached two sermons to a respectable audience, one upon Romans vii. 9. the other on Jer. xxxi. 19. In the after part of the day a number appeared very feeling; and the prospect of a stated ministry being useful appeared flattering.

Monday, 20. Set out this morning for Sandusky, where we arrived on Tuesday the 21st in the evening.

Wednesday, 22. Mrs. Whitaker informed us that Mr. Spicer would be here to day and probably Peter Johnston's cousin, whom we had invited to go in with us to school. Mr. Spicer intended sending his little boy named James, who was just turned of three years of age, and for this purpose she expected he would come this day to converse with us. Mrs. Whitaker also proposed to send her son James with us, and to send her eldest son Isaac to school in the fall.

Thursday, 23. This day Mr. Northorp and I set out for Upper Sandusky; arrived at Green Camp village, otherwise called Spicer's village in time to preach a sermon. Lodged this evening at Mr. Spicer's—Mr. Spicer is a white man who was taken prisoner at Ruff's creek on the Monongahela, but his wife is a squaw of the Senaca nation. He determined to send his little boy with us to school.

Friday, 24. Set out for Upper Sandusky, where we arrived in time to preach a sermon. I preached on these words, To you is the word of this salvation sent. All seemed attentive, and a number appeared very solemn. Here were two chiefs who thanked me for the speech I had made, and after a short consultation between themselves, the chiefs came and invited me to stay and preach to them on to-morrow. I in-

formed them that I had appointed and promised to preach at Mrs. Whitaker's on Sabbath day, nevertheless if they would meet early to-morrow morning I would preach another sermon to them. To this they readily consented, then shook hands with us and bid us good night, and we retired for lodging.

Saturday, 25. Early this morning the chiefs sent a young man to inform the people that I was to preach, and sent word to us that they were waiting for us. We then proceeded to the house intended for worship, where I preached to them on Rev. xxii. 17. All were attentive, and a number appeared considerably feeling. After sermon the chiefs again thanked me as their father for the instruction I had given them. They then all shook hands with us from the oldest to the youngest; even children who could scarcely speak were commanded to shake hands with us. Here appears very flattering prospects, perhaps as much so as any place I have been in. A great alteration has taken place among the people, and especially among the chiefs, two years ago this place was in the greatest opposition against the gospel, and now the chiefs themselves are in favor; and two of them, contrary to their customs, ventured to invite me to preach again, without calling a council for the same, an example without precedent among the Indian tribes. After parting with these people we returned to Mr. Spicer's.

Sabbath, 26. This morning I rode down to Mrs. Whitaker's, where we had appointed sermon. This turned out to be a rainy day, which prevented many Indians from attending. A number, however, did attend notwithstanding all the rain, and I preached to them from Prov. xxviii. 13. Still great attention and a considerable appearance of feeling, especially with Young Barnet, and a cousin of his named Cub, who appeared very solemn, and I would fain hope received some serious impressions, for he waited some time after sermon, and when he departed, after shaking hands with us, he told me that he desired to forsake his sins and turn to God, and thought he would endeavor to do so, but as he could not turn himself, he requested that when I got home I would pray for him that God would turn him.

Tuesday, 28. Set out on our journey home accompanied by little James Whitaker, a white boy, and James Spicer, a half

Indian. Mrs. Whitaker accompanied us to the town where I gave a short address to the Indians, then took an affectionate leave of them and proceeded on our journey. Mr. Spicer conveyed us and his little son about thirty miles and then returned. We had exceeding wet weather all the way through the wilderness. This brought the ague upon Mr. Bruce and myself, and both the little boys were sick before we arrived home, which was not until Thursday the 6th of September. The fever and ague still continues with Mr. Bruce so far as I can learn—and the remitting fever still follows me now on the 24th of September.

A few reflections on the prospects that appeared to me while on the mission.—

There appears to be undoubted evidence, that an uncommon stir about religion has made its appearance, and produced a considerable change both in the disposition and the manners of the Wyandot nation, especially at Sandusky. Both the chiefs and the common people appear to be convinced that they are wrong, and that they must have the gospel preached among them: but among the chiefs especially, there is a considerable division on the question, "Who shall we invite to come and preach the gospel to us?" Some would choose a minister of our body, some prefer the Roman Catholics, and a few insist on the Cornstalk's prophet being the person. A few individuals, I understand, have given this last a kind of invitation, as far as they dare to invite without a council.— All however appear glad to hear any one who offers to preach the gospel, especially at Sandusky; and even at Brownstown, although the priest had great influence awhile, yet he so offended the chiefs while I was there, that I apprehend our missionaries will be made welcome. From every appearance that I could discern, these poor savages appear ripe to receive the gospel. The fields here appear truly white for the harvest. The door appears indeed to be open for our missionaries to exert themselves and pour instruction into the savage breast. We need not say the door is not open, because they have not come to a determination whom to invite for a teacher. Did the apostles wait for an invitation from the savages? Did the Macedonians invite Paul? Did not GOD by a vision instruct him that the Macedonians were ripe for receiving the gospel, and that their deplorable state was such as needed help? Is

GOD never fought of them that asked not for him; Is he never found of them that fought him not? Isaiah informs us, in the lxxv. chap. i. verse, that he really is. Then in this case is it not our duty to attend these poor savages, and give that instruction to them, that they may be led to make a proper choice? I would flatter myself, that none of my brethren in the gospel would refuse to endure some hardships and trials, or to encounter the dangers of the wilderness, to instruct these poor darkened savage minds. Will our congregations, our farms, or our families, prevent us from obeying when GOD calls upon us, and commands us to go into all nations, and preach the gospel to every creature—and when these poor tawney sons of the wilderness are looking up to us, and calling upon us,—to instruct them, to come and help them?

And will congregations prevent their ministers from going to instruct the savage mind? On what ground will they prevent them? If a call appears to come, can we prevent or oppose the calls of God? May not such conduct provoke GOD to bring about a separation between that minister and his charge, and thus remove their candlestick out of his place? It is no doubt the duty of every one of us to lend a helping hand, and to promote the spread of the gospel, not only by prayer, but by every mean that God hath put into our power, Is not there a cry now raised to us in the wilderness—O ye ministers of the gospel, come teach us to know the only true GOD, and Jesus Christ whom he hath sent—Come and pray with us and for us, that GOD would visit these dark places of the earth with the light of his gospel. And to the people in general is this cry made—O ye white Christians, why will you not suffer your ministers to come and visit us? Remember how your fathers were treated, when in the same state of darkness with ourselves—Did the friends of Jesus keep back their teachers from visiting and preaching the gospel to your forefathers? Did they not help them on in the way? Did they not furnish them with every pecuniary aid? Did they not conduct them upon their journies? Did they not pray together for the success of the mission, sometimes in the woods, and sometimes on the sandy shore, where they were about to embark for your ancestors' and for your relief? And now, when you enjoy the blessings and fruits of those benevolent and ardent labours, will you deny us the like opportunities?

Pity us, O ye white people, and as GOD has abundantly blessed you, O lend a little of the same unto GOD by assisting us to spiritual blessings—GOD will reward you for it, and our prayers and blessings shall ever be poured on your benevolent heads. This at present appears to be the cry of the wilderness—and it is a cry of distress and a cry of want. Will we not then pity the miseries of the distressed, and use our endeavours to supply the wants of the needy? Surely if we are possessed of feelings of sympathy, or the principle of benevolence, and especially of the spirit of grace, we cannot refuse to listen and attend to this cry.

GEORGE SCOTT.

P. S. *Another encouraging circumstance that appeared to give at least a flattering prospect towards promoting the gospel in these heathen lands, is this: There appears to be an earnest desire and request for some minister to go and settle at the river Raison, which is contiguous to several Indian towns and different nations. There appears to be an uncommon thirst for the gospel, both among the white people and the Indians. This gives flattering hopes that GOD hath some great design to perform among this people, and that not at a very distant period.*

A SHORT ACCOUNT

Of the Success of the Gospel among the Hottentots.

[From a late British publication.]

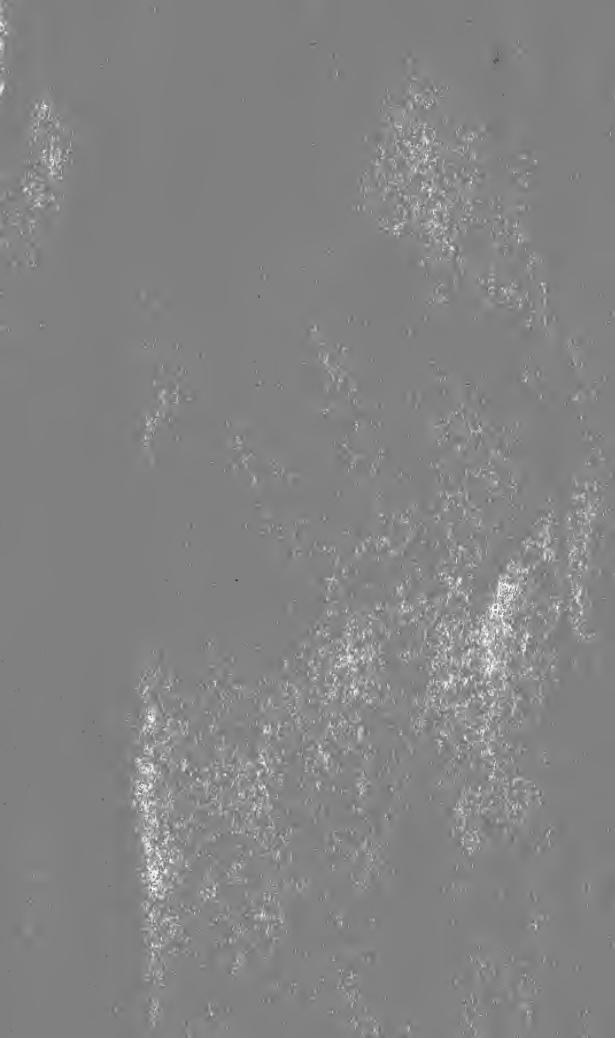
ON the 5th of December, 1798, Mr. Kicherer, together with Dr. Vanderkemp, Mr. Edmond, and Mr. Edwards, embarked for the Cape of Good Hope, where they arrived in March, 1799. At the very time of their arrival, a deputation of three Boschemen came thither, earnestly desiring that some good men might be sent to instruct them. The missionaries considered this as a clear call to visit the poor wild Hottentots. Messrs. Kicherer and Edwards were appointed to this work; and leaving Cape-town, May 22, 1803, they proceeded to Rodezand, where Mr. Voss was the minister. Here they met a hearty welcome, and were set apart to the work of the ministry.

On the 25th of June, they left Rodezand, laden with presents of their friends. Their journey lay through very difficult passes of the mountains, so that it was necessary to add fourteen oxen to their own, in order to climb the steep ascents. Sometimes they travelled for many days without the sight of a human being, surrounded only by steinbocks and ostriches. Here and there they found a cultivated spot; and were hospitably entertained by the farmers, who occasionally gave them sheep and other stores. At other times they slept in the open desert, exposed to the danger of lions and tigers, which greatly abound in that country.

About the end of July they passed the last inhabited house of Rockfield; and found the country almost without a blade of grass. The eggs of the ostriches, however, contributed to their comfortable support. After travelling seven days without seeing a human creature, they arrived at a place where a few Boschemen resided, three of whom came to them. Next day they were visited by about twenty more.—At length they reached the spot intended for their abode, which they called Happy Prospect Fountain; and immediately began to build a house and plant a garden.

Here they commenced their labours, among thirty or forty people, first teaching them to spell Dutch. The Lord was now pleased to send them a man and his wife who understanding the language both of the Hottentots and the Dutch, became very useful to them as their interpreter, &c. The people among whom they laboured, were chiefly Boschemen, the most savage and ferocious of that country. The Doctrine of a Supreme Being was entirely unknown to them: they did not know they had immortal souls: but were in most respects, “like the beasts that perish.” Their habitations are generally among the rocks, where they dig a small round den, about three feet deep, which they sometimes cover with reeds. Here they spend most of their time in sleep, except when roused with hunger, when they sally forth in quest of some wild beasts; but when unsuccessful in this attempt, they make shift to subsist on snakes, mice, or wild onions; and such is their idleness, that rather than be at the pains of seeking food, they will live several days without it!

The people being in general afraid to come near an European, Mr. Kicherer was under the necessity of tempting.



Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: Dec. 2004

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